THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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HEART OF THE MATTER

SINCE the war large sums of money have been raised collectively by Unitarian churches. (Not to mention the sums raised by individual congregations for congregational purposes.) When the idea of the £100,000 Appeal was first suggested after the war many persons of judgment thought it to be fantastic. The idea was accepted and carried through with enthusiasm. It is now known that the Essex Hall Appeal is likely to be equally successful. In the past such activities as these, coming on top of one another, would have been thought to be impossible. The churches owe deep gratitude to those who originated these appeals and saw them through. So many reasons could have been found for doing nothing. It has taken spiritual strength and determination of a high order to reconstruct the life destroyed during the war; and it has been done. No mean effort.

Organizing ability has been spent, too, in trying to help the congregations to find their own activities in a new way. The look has been forward in all these plans and never backwards.

Interior Struggles

But everyone knows that these activities do not lie at the heart of the matter. This—as everyone knows—is to be found in the interior struggles of ministers and congregations during the past decade. They have been harsher by far than exterior circumstance, harsh, for many, as this has been. These interior efforts are rarely spoken of; they are supposed not to exist; yet they have formed the reality of the situation since the war. Unitarian belief, like every other kind of religious belief, has been forced to take to itself unprecedented happenings. The ancient formulas—Unitarian formulas—have for so many not been able to do what they did in the past. For anyone with any knowledge of what has taken place there has been a deep spiritual upheaval in many quarters. There is no need to regard this as anything but what it is, the grappling of men who care with issues which are of fundamental importance in the life of religion; and for that, whatever has been the cause, there should be deep thanks.

Everyone Would Gain

But these inner struggles, and the new perceptions of faith that have arisen out of them, have rarely been mentioned. It has been far easier to deal with tangible matters. But to leave the less tangible alone, with the vague feeling they ought not to be, and in any case would work themselves out, is to ignore the living reality. The members of a religious community know perfectly well that they need more to feed on than successful appeals and well-organized practical activities.

The charge of aridity and intellectualism often brought against Unitarians, and often made in a self-accusatory way by Unitarians against themselves, does not belong to this inner experience. It has been deeply emotional, and worthily so.

Everyone would gain, and everyone after some thought would asknowledge the gain, if this experience could be brought out into the open. What does it mean? How has it been sustained? To what truths does it lead? What new depths does it give to the Unitarian message?

Richer and not Poorer

The experience has to be rescued from the facts which tend to prevent it from showing itself. The Unitarian body like every other religious body has its own way of doing things. It has its own background, references, modes of meeting together, modes of doing things from one week to another. It has its own way of setting up standards of "success" and "failure". And it may be that custom and acceptance have hidden what has actually been taking place. Is it true that ministers and congregations have felt themselves living with great inner issues during the past decade? If it is true, then maybe the customary modes and the usual standards have not proved sufficient to declare the inner life. If this new emotional experience—and it is that neither more nor less—could be brought out into the open: if the whole body could be given a chance of reflecting upon it then Unitarians would be richer for it and not poorer.

To bring it out into the open means thinking upon it. How can it be expresed in new statements of doctrine? How can the old be made to say what it said in the past only in relation to all that is known in the present? To assume that such questions as these do not matter, that a "message" stands in any case, is to assume that words do not change in their meaning, or that ideas are not expresed through living experience. There has been life, intense and real in Unitarian churches, interior life of question and faith. To walk by just as if it does not exist is to ignore everything the churches have tried to say, and everything handed to them from the past.

Technique

The plan we have in mind, and which we promised to give last week is quite simple; it is a matter of technique.

dependent of course in the first place upon the perception of need

Let the fact be faced that for over a quarter of a century or more little of intellectual formulation has come from the Unitarian colleges. This is written not in complaint but to describe a need and a great deprivation. The colleges cannot remain just teaching academies, with no intellectual service to the churches, without the churches suffering deeply by it. A task, if it is a felt one, could be undertaken by them. It is nothing more nor less than the intention to formulate in written terms much that has taken place in inner experience in Unitarian churches during the past decade. To undertake for this decade what the last statement of faith (*A Free Religious Faith*), did for the period in which it was compiled.

Each college knows within easy range of itself half-a-dozen men who could join with the College authorities in accomplishing such a task. The very fact that it was being organized and undertaken would create expectancy and stimulus. Such groups meeting together would create their own unity and be sources of driving power for the rest of the churches. The vague uneasiness that exists at present, the sense of paralysis with so much to say and yet no way of saying it, would be lifted and changed. In a real sense Unitarians would find that their inner life was being given expression, and that would give new richness and power to what they wish to give to others.

COMMENT

Unitarians and Good Friday

As I watched people going to church on Good Friday, I felt more than ever the great gap that separates Unitarians from those who are "in the main current of Christian tradition". It is true that from our point of view much of the substance of faith is common to both religious groups, and even Christian dogmas witness, we believe, to spiritual truths we can only at our peril ignore; but often what is more superficial is on that very account the more effective to divide. The death of Jesus that is commemorated on Good Friday was, from the orthodox point of view, the turning point of human history. Prior to that the world was a world condemned; since then it has been a world that has only to lay hold of the means of grace released by the sacrifice on the cross, to become a world redeemed.

For that reason, Christianity is a historical religion, in the sense that it arises and draws its very existence from an event that happened once for all at a certain moment of time. Christmas Day means something for me because it celebrates the birth of one whose teaching lies behind the religious and moral faith that beckons to ourselves; Easter Day means something for me because it calls attention to the significance of the dedicated life and the faith that springs up in me that death cannot be the end of the highest manifestations of human moral and spiritual striving. Good Friday, however, calls to mind the ever-present fact that death appears to make no distinction between diabolical cruelty and spiritual transcendence. It may be that orthodox people do get out of the Crucifixion a lively sense of man's reconciliation with God, but that can only be done by a disregard of history that every day becomes harder to accept.

Victor Hugo and Spiritualism

I have just been reading the English translation of Andre Maurois's biography of that extraordinary man, Victor Hugo. One of the passages that most drew my attention was the account of the spiritualistic experiments that were indulged in by Hugo when he was in exile in the island of Jersey. A Madame de Giradin, the wife of a French journalist and politician, one of whose chief claims to fame is that in 1836 he introduced into France the equivalent of a halfpenny newspaper, visited the poet in September, 1853. She told the Hugo family about the experiments that were just then exciting Paris and the rest of Europe, table-turning and communicating with the dead. Hugo was at first sceptical, but some of the others agreed to take part in a spiritualistic seance.

The table refused to respond on the first occasion, and even when another, deemed more suitable, had been obtained, there was no success. Some of the family made a joke of the matter, but Madame de Giradin said that the spirits were not like cab-horses, obedient to those who hire them—they were free and came only when they wished; the master of the house, moreover, remained aloof. At last, to please his guests, Hugo agreed to join the group. At once the table made a crackling sound; and it was announced that Hugo's dead daughter had come, and the night passed in addressing questions to the dear spirit.

Night after night similar seances were held, Hugo's son and another young man, a great admirer of Hugo, who had followed him into exile, usually being the mediums. Great poets and philosophers of the past spoke, replying in the way that Hugo himself would have done, and speaking poetry that might have been written by Hugo himself. Hugo regarded these revelations with a deadly seriousness, finding in them a confirmation of his own philosophy. But in 1855, after two years of such practices, one of the participants went mad, an event which, in view of examples of insanity in Hugo's own family, alarmed all concerned. Hugo himself was becoming nervously irritable as a result of all this unnatural excitement, and it was deemed prudent to put a stop to the seances.

All The People, All The Time?

There is something almost terrifying about the speed with which the Chinese government is seeking to unify the country, not merely in spirit, but in ideas. The authorities aim at transforming the outlook of the people at a pace hitherto undreamed of; and illiteracy is to be fought, not so that people's sight may be clarified, but that they may be the more effectively blinded, by being made able and willing to read the only kind of literature that will be permitted—the literature that the authorities regard as best adapted to carry out the policy they have in mind.

In the meantime all intellectuals are under the closest scrutiny. Only one of the many dialects in common use is to be encouraged for the future, and before long a phonetic alphabet is to be introduced. The result will be that after a generation or two the Chinese people will be as thoroughly cut off from their own classical literature and their past history as though they were written in an unknown tongue.

With intensification of the indoctrination at present practised in the schools, we shall have communist doctrine impressed on the blank tablets of the common people, without interference or competition of ideas from without, whether in space or in time. One of the aims of the present Five-Year Plan is to cover the whole country with 5,400 rediffusion radio stations, employing nearly seven million loudspeakers, all speaking one orthodox doctrine in support of the powers that be. China is such a populous and extensive country that it can be kept under only by suppressing the first symptom of deviationism; but will it be possible to keep all the people down for all time? Perhaps not: but when one remembers the deadening power of social authority even in such a country as Britain, one must admit that a nation can be hoodwinked for long stretches of time.

Commentator.

NATIONAL UNITARIAN FELLOWSHIP

The Annual General Meeting will be held at 14 Gordon Square on Wednesday, April 18, at 5.30 p.m. The speaker will be Mrs. E. M. Hellaby, and her subject, "Search or Certainty: Unitarianism Re-thought." There will be a Committee Meeting at 4.30 p.m., at 15 Gordon Square.

NORA GIBSON (*Hon. Sec.*)

THE CURE FOR RESTLESSNESS

By Charles Easton

THERE is nothing new about the restlessness of our time. Incompleteness is the mental malaise of every age, for it is life's own spur to wholeness. No one need apologize that he has cast about for something to round off his life. It is natural for life to seek to complete itself. We cannot help hoping that the perfect mate, or success in business, or a fine new house will bring us satisfaction. The psychologists have tried to help us with this problem and have suggested that we redress the balance of our lives and compensate in our leisure for the experiences we miss in specialized work. Their advice prevents us from stifling our natural urge under a load of pleasure, but it only partly assuages our need, for they have not accurately assessed its cause.

The diagnosis of our restlessness is simple and is the same for everyone, for it is a condition that is an integral part of life itself. No one need blame some lack in his make-up for the hunger that lies at the core of his being. It is a gap in his development. Man is body, mind, and spirit, and each part must undergo its proper exercise. At the age of five schools begin the formal development of our bodies. At eleven teachers contrive definite exercises for our minds. Although in adolescence some may go through a period of religious emotion, wholeness waits upon the active exercise of the soul. This is the essential development which even people brought up in Churches all too rarely undertake. If our body were underdeveloped we should feel a misfit among our fellows. If we were unlettered, we should feel frustrated in a library. It is no wonder then that the undeveloped soul feels at odds in Existence.

Most religious people know the answer to our problem. They can even quote the words of Augustine, "Thou hast made us for Thyself, and our hearts are restless till they find rest in Thee". Yet it is not enough in this situation to admit that our restlessness points to our need of God, and to say, "O God, I will turn to Thee and find fulfilment". Too many people have said words like those, and when nothing has happened, they have concluded that religion doesn't work.

* * *

Before we can know God, we must develop a soul to apprehend Him. Spiritual life to a man or woman with an undeveloped soul is like a hilltop view to a blind man. To start our soul into sensitivity we need a teacher, we need the counsel of spiritual books, we need regular time for our exercises. Our Church can be our teacher, and each hymn and each prayer can set us spiritual activities to practice, that our soul may grow. This week it may be patience, next week, quietness. We must set ourselves tasks, this month to concentrate on the beauty of little things, next month to increase our love. In time we shall find ourselves not only looking for beauty but satisfied by it. We shall become apt to judge acts by their unseen, and not by their apparent value. We shall find that to be quiet is not to be bored, nor to be alone, lonely. One day we may be struck by a sharp joy like that which comes to a myopic putting on spectacles for the first time. We realize that God has been about us all the time and that now we can be aware of him. We smile, with Elizabeth Browning "to think God's greatness flowed around our incompleteness, round our restlessness His rest".

When our person is rounded out and our soul is growing, restlessness disappears. We no longer dream of wealth or fame, or long for travel or surprise. We are rich in the spiritual joy of what we have and do and are. But we are not brought to a full stop when we have learned the way to wholeness. Our whole person continues to grow and we begin to orient ourselves to the whole of existence. No experience worth its name can be confined to words: Edmond Holmes can but assure us of the discoveries that one day our own soul will make:

I lose my life for a season. I lose it beyond recall,
But I find it renewed, rekindled, in the life of the One, the All.
I breathe the breath of the morning. I am one with the one World—Soul,
I live my own life no longer, but the life of the Living Whole.

THE WORLD CONGRESS OF FAITHS

By Alfred Hall

UNDER the title "Fellowship through Religion" the Rev. Arthur Peacock has told "The Story of the World Congress of Faiths" with intimate knowledge of its inner working. He has served on its Committee since 1940, has acted as its Honorary Secretary for the past three years and had access to all its documents.

The Congress has been in existence only twenty years and owing to the Second World War it has passed through some perilous times. It has survived and in recent years increased and made contact with similar movements in other lands. This has been due to the initial strength given to it by the enthusiasm of Sir Francis Younghusband and the devotion of succeeding Chairmen, Viscount Samuel, Baron Erik Palmstierna, a former Swedish Ambassador, Sir John Stewart-Wallace and Lady Ravensdale, with the able support of others who have given themselves unreservedly to work in the office and the organization of meetings. Members of our own household of faith have rendered good service.

* * *

The idea of the Congress originated and developed in the mind of Sir Francis Younghusband. Though other broad-minded men responded at once to his call, he is rightly regarded as the Founder of the movement. This has been symbolized in the name of the new centre of the Congress—Younghusband House. At the outset he met with discouragement and opposition, but he persevered. He was disturbed that only a few progressive men in his own Church, the Anglican, were willing to co-operate with him and that one of its journals described the Congress as perverse action that could ultimately lead to men's not believing in God at all. He was sustained by the memory of his activities in Eastern lands, in which he had been faced with difficulties. He recalled his explorations across the Chinese Empire, his conduct of political missions on the Indian frontier and in Tibet, and other efforts to improve by civil administration the relationships between Indian and the British, which finally succeeded.

He wrote, "I had come into close touch with men of all the great religions—Confucians, Hindus, Jews, Sikhs, Muslims—and with priests as well as officials. I was humbled by seeing so much of the finest spirituality in these men of other religions". Thus it happened that the desire to bring together the devout men of all religions became the passion of his life. He pondered how this could be done and certain principles became clear to him. He saw that in such a Congress the members should not seek to convert others to their own particular form of faith, but in their deliberations should be guided by respect for faiths other than their own. They should not discuss the merits or defects of the different faiths. Above all they should make no effort to discover any form of synthetic faith, composed of the principles on which they were all agreed. That would have been an attempt to discover the lowest common factor and would have resulted in a statement of faith which was below each and all of them.

* * *

The World Congress has become through its conferences the means of intercommunion between men of the great religions and has already proved that not only is the interchange of ideas is possible but also that one spirit may animate men of different education and experience and diverse religious conceptions and forms, when goodwill prevails. The principle which underlies the Congress is that the highest development which will secure unity will not be attained by the clash of religions or by the most earnest efforts to replace one form of faith by another, but by encouraging each religion to develop its own doctrines and practices to the full. It is held that they will converge at the top and though they speak with divers kinds of tongues, they will make manifest that they are all inspired by one and the same spirit.

In a broadcast prior to the Second World War Sir Francis said that science, politics and economics play their part in creating a world concert. "But," he asserted, "it is on religion that we must rely in the last resort and all the way through. That is the essential point. For at the root, it is a matter of the spirit—or of instilling a new spirit in mankind. And in matters of the spirit there is no force like religion. That is why we rely implicitly on it in our effort to promote world fellowship".

★

The Congress is indicative of the new approach to comparative religion. Years ago scholars were impressed by truths which are common to the great religions and they spoke of "the sympathy of religions". They collected sayings which were common to them, placed them side by side and emphasized their similarity. But later it was seen that while the great religions often proclaim the same truths, they are not identical. Each has something distinct to contribute, which will make for a nobler world faith and for mutual enrichment. So to-day we speak of "the symphony of religions". The phrase is to be found in the writings of Ralph Cudworth, the scholarly Platonist philosopher of the seventeenth century. For a symphony different instruments are required, but they all contribute to the harmony. So for a full harmonious faith, which is needed for the inspiration of mankind the contribution of each of the great historic religions is required. If there is to be any approach to such a faith, each religion will not only readily give of its best, but will equally readily receive of the best from others.

Mr. Peacock has included in his story the text of "The Three-Faith Declaration" issued in the United States by Roman Catholics, Protestants and Jews, and given an account of the disappointing response it received.

IT OCCURRED TO ME

By Muriel Hilton

Here is an anecdote of special interest and warning to ministers! "I think, Charles," said Coleridge to Lamb, "you never heard me preach?" "I never," answered Lamb, "heard you do anything else!"

★

It is difficult to define the unique quality of L. P. Hartley's writing. He is a short story writer of distinction, but for many his novel "The Go-Between" is the work by which he is most vividly remembered. In his latest novel "A Perfect Woman," gently ironical, and its tangled web of love affairs most delicately handled, L. P. Hartley has an eye for absurdity, but he deals gently with his characters, so they are never creatures of ridicule. How thoroughly he penetrates into the subtleties of self-deception, pretentiousness and the justifications so easily made for following the lead of passion. His characters are so well-rounded, so vividly alive that one watches them move smiling a recognition. The climax of the novel is unexpectedly violent and to my mind upsets the balance, but it is a book to remember with unfailing pleasure and amusement.

I recently came across an essay on "The Conversation of Authors" by Frank Swinnerton. He says that H.G. Wells talked as few people talked. He related, invented, caricatured and imitated all the men he had ever known. He was altogether a wonderful entertainer, at his best in feminine or mixed company; very bad in argument. And as Frank Swinnerton says, argument is no part of conversation; nearly all good involves a thousand tacts and courtesies which are destroyed as soon as one of the company becomes pugnacious or dogmatic. He maintains that good talk must lack the consciousness of good talk. "The moment a performer enters a group he either dominates or disperses it; admiration may greet him, but the quality of exchange which to me constitutes good talk is at once lost. The solo instrument has to be very good indeed to be tolerable. Doctor Johnson was a solo talker whose aim was victory." Yes, the monopolisers of conversation can ruin any meetings, for that sense of enlargement which comes from talking together can only come about when there is exchange of ideas and opinions.

The Annual Meetings of the General Assembly

The Inquirer as usual is making special arrangements for reporting the above meetings. The issue of April 21 will contain the Assembly Sermon and the Presidential Address. That of April 28 will be a twelve-page number, reporting as many meetings as possible. We are also arranging for special comments and impressions of the meetings. Every Unitarian who wishes to take an interest in the annual meetings should secure these numbers.

Memories

(The following is taken from a letter in the Ullet Road Church (Liverpool) calendar.)

". . . At Ullet Road Church in early life—and from 1924 to 1937 at Essex Church, I enjoyed the friendship of several of our ministers—John Collins Odgers of the lovely voice; J. H. Weatherall, a titan among men; R. H. U. (Bob) Bloor of the leonine head; C. M. Wright of the poetic and lovely mind; Lawrence Redfern, whose stately presence and sonorous phrase dominated the Liverpool scene for so long; and Stewart Carter, my friend in life's youth.

"I am not at all sure that Unitarian Congregations as a whole have always been worthy of our great line of Ministers. Did we of Essex Church Congregation really know that in J. H. Weatherall we had a great man? Sometimes volcanic to such a degree that the torrent of his words almost choked and stopped him. I remember him inadvertently sweeping the great Bible from the pulpit ledge on to the head of a sleeping choirboy beneath—and can still hear the delighted rumble of mirth from the congregation at the look of utter astonishment and stunned bewilderment on the face of that startled youth. I can still see his shadowed and hurt look one evening as the collection was counted—six shillings and sevenpence! 'Is that all my message is worth?' . . . Another moving day was that on which Charles M. Wright preached the Annual Sermon of the General Assembly to a packed congregation in Essex Church. Here was the day—and here the hour to deliver his message. To see that slight frail man seizing his opportunity eagerly with both hands, fighting like a lion that night for the Kingdom of God, would have stirred hearts of stone, but, after nearly an hour, some fiddled with their watches, others scrabbled for their hats, one or two crept furtively out to catch this or that miserable train or bus—even some of his fellow ministers gently 'pulled his leg' afterwards. He thought that he had failed—he knows the truth now. . . ."

How to Grow!

Belfast, York Street: The stipend contributed by members of the York Street Congregation without any collection amounted last year to £1,300 as against £30 in 1923.

Holiday Accommodation

EARLY HOLIDAYS. Special terms till Whitsuntide at Normanhurst, the small, friendly Hotel in "Britain's Best Climate." 5½/8 guineas (inexpensive twin-bedded rooms) fully inclusive. Recommended by Unitarians. Central heating everywhere when cool. Vegetarian if desired. Slumberlands. Illustrated brochures. Facing South between Pier and Sun-Lounge Orchestra. NORMANHURST PRIVATE HOTEL, Sea-Front, St. Leonards-on-Sea, Sussex. Also booking for summer, 6/9 guineas. Early booking advised. Tel.: Hastings 4784.

Christians and Humanists

Preliminary meetings have been held in London between Christians and Humanists to try to discover if there is any common basis of agreement between them. As a result groups of inquiry have been formed. Two groups will consider differences of ultimate belief between Christians and Humanists in one of which are Canon A. R. Vidler, Professor H. D. Lewis, Rev. L. A. Garrard, Morris Ginsberg, T. B. Bottomore and H. J. Blackham, and in the other, Leslie Paul, Rev. E. G. Lee, Rev. R. W. Sorensen, Dr. Paul Senft, Ronald Fletcher, and J. B. Coates.

A group which will consider the views of Humanists and Christians on marriage and sex relations will include the Rev. G. R. Dunston, J. Wren-Lewis, R. S. W. Pollard and Professor T. H. Pear.

Another group will consider the problem of moral upbringing in a divided society, the membership of which will include the Rev. Eric Fenn, J. Wren-Lewis, Virginia Flemming and the Hon. Mrs. M. Collier.

These working parties are due to report their findings to the Joint Committee in the autumn when further steps will be considered.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

POINTS FROM LETTERS

(The following is a representative selection from letters we have received.)

The issue (on pacifism) was clearly put, some time ago, in "Faith and Freedom" by Malcolm Rutt. I cannot do better than quote what Mr. Rutt stated about pacifism and the teaching of Jesus. "That teaching, whether we like it or not, was undoubtedly based on an uncompromising Pacifist Moral Absolute as regards the conduct of human affairs. His words, as contained in the Sermon on the Mount, were perfectly clear and must surely be our guide for all time. 'Resist not evil'—'Do good to them that hate you'—'Turn the other cheek'—'Go the second mile'—'Love your enemies'! Why? 'That ye may be the children of your Heavenly Father.' And, mark you, he was speaking vis-a-vis the Roman army of occupation, totalitarian—ruthless—final! . . . The teaching of Jesus, which he lived out as he faced the Cross, was that violence destroys the very foundation of all true progress, the eternal fact of the Fatherhood of God and its correlative, the Brotherhood of Man. I am convinced that Jesus was right; and that the implementation of the Kingdom of God on earth, the building of a completely new moral world order, will only be brought about through uncompromisingly constructive Pacifist means. . . ."

I believe that Rutt is right and you are wrong. Pacifism is a live issue for all Christians.

Huddersfield. *B. B. Beaumont.*

The Fatherhood of God and the Brotherhood of Man should have a world-wide application. Can Unitarians be complacent when millions of pounds are being spent on the preparation for war while millions of men, women and children live in poverty and ignorance? Have Unitarians no answers to offer to the problems created by the introduction of nuclear weapons; of man's mastery over natural forces without an equal mastery of himself?

Even in the national field, where many social evils have been overcome, new problems have arisen. The Welfare State as well as satisfying rights imposes obligations. Unfortunately, it has been introduced at a time when the common ethic seems to have become "get all you can for as little as you can." There is need for a spirit of service—the spirit which made the introduction of the Welfare State possible. And, if the Brotherhood of Man is to mean anything in its world-wide context, even more is required: a spirit of sacrifice by the people of the better-off countries in order to help those in the less fortunate countries. I believe that spirit of service and sacrifice lies dormant in ordinary men and women if only a lead were given.

Cambridge. *M. G. Tweed.*

What we want is not a further intellectual exposition of "Unitarianism," or whatever we choose to call it, but a more earnest and passionate exposition in simple non-intellectual terms, and certainly non-philosophical terms, of the rational free faith we all know so well, and along with that simple exposition a most fervent practice of our beliefs. Is Unitarianism such a remote intellectual abstraction that it makes a great difference to the general conduct and character of Unitarians as compared with other Christians? I am afraid that many Unitarians I know are not noticeably different or better in their character or conduct from orthodox Christians or even from people who profess no religious beliefs. And let us not delude ourselves into thinking that those theologians in the Christian Church who "subscribe" to "beliefs" we cannot accept do not really understand what we believe, and that if only we would express our beliefs more profoundly they might be convinced.

Lincoln. *H. W. Kemshall.*

In your editorial . . . you imply that Unitarianism in the past has derived much of its inspiration from an attitude of protest, and that "Unitarians, at least collectively, would be hard put to it to say what their protest is to-day . . . ."

Later when reading the final paragraph on the subject of Blood Sports in Commentator's weekly article it occurred to me that here was a subject for protest. It is surely not in accord with the vaunted humaneness of the British that the hunting of foxes, stags, otters and badgers should continue.

Willerby, E. Yorks. *Grace Cox.*

The Dead Sea Scrolls

SIR,—Few things discredit religion among thoughtful people so much as "scholars" acquiescing in mountains of tradition being supported by a ridiculous mouse of facts. I hope Mr. Garrard will not relax one degree in the ethical demand on scholars to be absolutely faithful to facts. *Pereat mundus.*

I am afraid Mr. Garrard missed the point of my inquiry. *The Testaments of the Twelve Patriarchs* was edited as one work by Canon Charles and dated before 100 B.C. It does seem odd to me that someone should write *The Testament of Levi* alone (why Levi?) and that centuries later should appear *The Testaments of the Twelve Patriarchs.* The four of the gospels is not a parallel to the twelve of the patriarchs. As to the other Testaments not being found at Qumran, Mr. Garrard knows that negative evidence of this kind is almost worthless.

If you omit any of this letter, please do not omit that I did *not* say that the scrolls have completely undermined orthodox Christianity, but that such a discovery could.—Yours,

Cambridge. *R. F. Rattray*

Cinema

A magnificent film can be seen at the Academy. It is *Race for Life.* It is a French film (with subtitles) of a crew of twelve Breton fishermen struck down by a mysterious disease whilst fishing in the North Sea. How they are eventually rescued by means of amateur radio operators using their own transmitters, with action from Togoland to the Eastern sector of Berlin, makes a film of moving power. It is not only exciting entertainment, it gives a lift to human nature.

The other film although more ambitious in the artistic sense, with an effort at complete integrity, hardly hits the mark. It is the *Spivs* at the Cinephone. An Italian film (with subtitles). It uses symbolism and irony upon a lazy gang of loafers, past their first youth, rather useless to themselves and other people. The intention in it makes it a film to be seen. But it is not likely to be a classic, *Race For Life* is.

THE INQUIRER

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NEWS REVIEW

Belfast, First Church: The Discussion Circle has met once a month throughout the winter on Sunday afternoon in the Minor Hall. The following subjects have been introduced by speakers, some of whom were specially qualified to speak on their particular topic: World Hunger and Population, Peace and War in an Atomic Age, The Colour Problem, Christianity and Communism, Nationalism, and Church and State. The discussions on these world problems have been very valuable in elucidating ideas and change of ideas is possible but also that one spirit may animate men of different education and experience and diverse religious conceptions and forms, when goodwill prevails. The principle which underlies the Congress is that the highest development which will secure unity will not be attained by the clash of religions or by the most earnest efforts to replace one form of faith by another, but by encouraging each religion to develop its own doctrines and practices to the full. It is held that they will converge at the top and though they speak with divers kinds of tongues, they will make manifest that they are all inspired by one and the same spirit.

In a broadcast prior to the Second World War Sir Francis said that science, politics and economics play their part in creating a world concert. "But," he asserted, "it is on religion that we must rely in the last resort and all the way through. That is the essential point. For at the root, it is a matter of the spirit—or of instilling a new spirit in mankind. And in matters of the spirit there is no force like religion. That is why we rely implicitly on it in our effort to promote world fellowship".

★

The Congress is indicative of the new approach to comparative religion. Years ago scholars were impressed by truths which are common to the great religions and they spoke of "the sympathy of religions". They collected sayings which were common to them, placed them side by side and emphasized their similarity. But later it was seen that while the great religions often proclaim the same truths, they are not identical. Each has something distinct to contribute, which will make for a nobler world faith and for mutual enrichment. So to-day we speak of "the symphony of religions". The phrase is to be found in the writings of Ralph Cudworth, the scholarly Platonist philosopher of the seventeenth century. For a symphony different instruments are required, but they all contribute to the harmony. So for a full harmonious faith, which is needed for the inspiration of mankind the contribution of each of the great historic religions is required. If there is to be any approach to such a faith, each religion will not only readily give of its best, but will equally readily receive of the best from others.

Mr. Peacock has included in his story the text of "The Three-Faith Declaration" issued in the United States by Roman Catholics, Protestants and Jews, and given an account of the disappointing response it received.

IT OCCURRED TO ME

By Muriel Hilton

Here is an anecdote of special interest and warning to ministers! "I think, Charles," said Coleridge to Lamb, "you never heard me preach?" "I never," answered Lamb, "heard you do anything else!"

★

It is difficult to define the unique quality of L. P. Hartley's writing. He is a short story writer of distinction, but for many his novel "The Go-Between" is the work by which he is most vividly remembered. In his latest novel "A Perfect Woman," gently ironical, and its tangled web of love affairs most delicately handled, L. P. Hartley has an eye for absurdity, but he deals gently with his characters, so they are never creatures of ridicule. How thoroughly he penetrates into the subtleties of self-deception, pretentiousness and the justifications so easily made for following the lead of passion. His characters are so well-rounded, so vividly alive that one watches them move smiling a recognition. The climax of the novel is unexpectedly violent and to my mind upsets the balance, but it is a book to remember with unfailing pleasure and amusement.

I recently came across an essay on "The Conversation of Authors" by Frank Swinnerton. He says that H.G. Wells talked as few people talked. He related, invented, caricatured and imitated all the men he had ever known. He was altogether a wonderful entertainer, at his best in feminine or mixed company; very bad in argument. And as Frank Swinnerton says, argument is no part of conversation; nearly all good involves a thousand tacts and courtesies which are destroyed as soon as one of the company becomes pugnacious or dogmatic. He maintains that good talk must lack the consciousness of good talk. "The moment a performer enters a group he either dominates or disperses it; admiration may greet him, but the quality of exchange which to me constitutes good talk is at once lost. The solo instrument has to be very good indeed to be tolerable. Doctor Johnson was a solo talker whose aim was victory." Yes, the monopolisers of conversation can ruin any meetings, for that sense of enlargement which comes from talking together can only come about when there is exchange of ideas and opinions.

The Annual Meetings of the General Assembly

The Inquirer as usual is making special arrangements for reporting the above meetings. The issue of April 21 will contain the Assembly Sermon and the Presidential Address. That of April 28 will be a twelve-page number, reporting as many meetings as possible. We are also arranging for special comments and impressions of the meetings. Every Unitarian who wishes to take an interest in the annual meetings should secure these numbers.

Memories

(The following is taken from a letter in the Ullet Road Church (Liverpool) calendar.)

". . . At Ullet Road Church in early life—and from 1924 to 1937 at Essex Church, I enjoyed the friendship of several of our ministers—John Collins Odgers of the lovely voice; J. H. Weatherall, a titan among men; R. H. U. (Bob) Bloor of the leonine head; C. M. Wright of the poetic and lovely mind; Lawrence Redfern, whose stately presence and sonorous phrase dominated the Liverpool scene for so long; and Stewart Carter, my friend in life's youth.

"I am not at all sure that Unitarian Congregations as a whole have always been worthy of our great line of Ministers. Did we of Essex Church Congregation really know that in J. H. Weatherall we had a great man? Sometimes volcanic to such a degree that the torrent of his words almost choked and stopped him. I remember him inadvertently sweeping the great Bible from the pulpit ledge on to the head of a sleeping choirboy beneath—and can still hear the delighted rumble of mirth from the congregation at the look of utter astonishment and stunned bewilderment on the face of that startled youth. I can still see his shadowed and hurt look one evening as the collection was counted—six shillings and sevenpence! 'Is that all my message is worth?' . . . Another moving day was that on which Charles M. Wright preached the Annual Sermon of the General Assembly to a packed congregation in Essex Church. Here was the day—and here the hour to deliver his message. To see that slight frail man seizing his opportunity eagerly with both hands, fighting like a lion that night for the Kingdom of God, would have stirred hearts of stone, but, after nearly an hour, some fiddled with their watches, others scrabbled for their hats, one or two crept furtively out to catch this or that miserable train or bus—even some of his fellow ministers gently 'pulled his leg' afterwards. He thought that he had failed—he knows the truth now. . . ."

How to Grow!

Belfast, York Street: The stipend contributed by members of the York Street Congregation without any collection amounted last year to £1,300 as against £30 in 1923.

Holiday Accommodation

EARLY HOLIDAYS. Special terms till Whitsuntide at Normanhurst, the small, friendly Hotel in "Britain's Best Climate." 5½/8 guineas (inexpensive twin-bedded rooms) fully inclusive. Recommended by Unitarians. Central heating everywhere when cool. Vegetarian if desired. Slumberlands. Illustrated brochures. Facing South between Pier and Sun-Lounge Orchestra. NORMANHURST PRIVATE HOTEL, Sea-Front, St. Leonards-on-Sea, Sussex. Also booking for summer, 6/9 guineas. Early booking advised. Tel.: Hastings 4784.

Christians and Humanists

Preliminary meetings have been held in London between Christians and Humanists to try to discover if there is any common basis of agreement between them. As a result groups of inquiry have been formed. Two groups will consider differences of ultimate belief between Christians and Humanists in one of which are Canon A. R. Vidler, Professor H. D. Lewis, Rev. L. A. Garrard, Morris Ginsberg, T. B. Bottomore and H. J. Blackham, and in the other, Leslie Paul, Rev. E. G. Lee, Rev. R. W. Sorensen, Dr. Paul Senft, Ronald Fletcher, and J. B. Coates.

A group which will consider the views of Humanists and Christians on marriage and sex relations will include the Rev. G. R. Dunston, J. Wren-Lewis, R. S. W. Pollard and Professor T. H. Pear.

Another group will consider the problem of moral upbringing in a divided society, the membership of which will include the Rev. Eric Fenn, J. Wren-Lewis, Virginia Flemming and the Hon. Mrs. M. Collier.

These working parties are due to report their findings to the Joint Committee in the autumn when further steps will be considered.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

POINTS FROM LETTERS

(The following is a representative selection from letters we have received.)

The issue (on pacifism) was clearly put, some time ago, in "Faith and Freedom" by Malcolm Rutt. I cannot do better than quote what Mr. Rutt stated about pacifism and the teaching of Jesus. "That teaching, whether we like it or not, was undoubtedly based on an uncompromising Pacifist Moral Absolute as regards the conduct of human affairs. His words, as contained in the Sermon on the Mount, were perfectly clear and must surely be our guide for all time. 'Resist not evil'—'Do good to them that hate you'—'Turn the other cheek'—'Go the second mile'—'Love your enemies'! Why? 'That ye may be the children of your Heavenly Father.' And, mark you, he was speaking vis-a-vis the Roman army of occupation, totalitarian—ruthless—final! . . . The teaching of Jesus, which he lived out as he faced the Cross, was that violence destroys the very foundation of all true progress, the eternal fact of the Fatherhood of God and its correlative, the Brotherhood of Man. I am convinced that Jesus was right; and that the implementation of the Kingdom of God on earth, the building of a completely new moral world order, will only be brought about through uncompromisingly constructive Pacifist means. . . ."

I believe that Rutt is right and you are wrong. Pacifism is a live issue for all Christians.

Huddersfield. *B. B. Beaumont.*

The Fatherhood of God and the Brotherhood of Man should have a world-wide application. Can Unitarians be complacent when millions of pounds are being spent on the preparation for war while millions of men, women and children live in poverty and ignorance? Have Unitarians no answers to offer to the problems created by the introduction of nuclear weapons: of man's mastery over natural forces without an equal mastery of himself?

Even in the national field, where many social evils have been overcome, new problems have arisen. The Welfare State as well as satisfying rights imposes obligations. Unfortunately, it has been introduced at a time when the common ethic seems to have become "get all you can for as little as you can." There is need for a spirit of service—the spirit which made the introduction of the Welfare State possible. And, if the Brotherhood of Man is to mean anything in its world-wide context, even more is required: a spirit of sacrifice by the people of the better-off countries in order to help those in the less fortunate countries. I believe that spirit of service and sacrifice lies dormant in ordinary men and women if only a lead were given.

Cambridge. *M. G. Tweed.*

What we want is not a further intellectual exposition of "Unitarianism," or whatever we choose to call it, but a more earnest and passionate exposition in simple non-intellectual terms, and certainly non-philosophical terms, of the rational free faith we all know so well, and along with that simple exposition a more fervent practice of our beliefs. Is Unitarianism such a remote intellectual abstraction that it makes a great difference to the general conduct and character of Unitarians as compared with other Christians? I am afraid that many Unitarians I know are not noticeably different or better in their character or conduct from orthodox Christians or even from people who profess no religious beliefs. And let us not delude ourselves into thinking that those theologians in the Christian Church who "subscribe" to "beliefs" we cannot accept do not really understand what we believe, and that if only we would express our beliefs more profoundly they might be convinced.

Lincoln. *H. W. Kemshall.*

In your editorial . . . you imply that Unitarianism in the past has derived much of its inspiration from an attitude of protest, and that "Unitarians, at least collectively, would be hard put to it to say what their protest is to-day . . . ."

Later when reading the final paragraph on the subject of Blood Sports in Commentator's weekly article it occurred to me that here was a subject for protest. It is surely not in accord with the vaunted humaneness of the British that the hunting of foxes, stags, otters and badgers should continue.

Willerby, E. Yorks. *Grace Cox.*

The Dead Sea Scrolls

SIR,—Few things discredit religion among thoughtful people so much as "scholars" acquiescing in mountains of tradition being supported by a ridiculous mouse of facts. I hope Mr. Garrard will not relax one degree in the ethical demand on scholars to be absolutely faithful to facts. *Pereat mundus.*

I am afraid Mr. Garrard missed the point of my inquiry. *The Testaments of the Twelve Patriarchs* was edited as one work by Canon Charles and dated before 100 B.C. It does seem odd to me that someone should write *The Testament of Levi* alone (why Levi?) and that centuries later should appear *The Testaments of the Twelve Patriarchs.* The four of the gospels is not a parallel to the twelve of the patriarchs. As to the other Testaments not being found at Qumran, Mr. Garrard knows that negative evidence of this kind is almost worthless.

If you omit any of this letter, please do not omit that I did *not* say that the scrolls have completely undermined orthodox Christianity, but that such a discovery could.—Yours,

Cambridge. *R. F. Rattray*

Cinema

A magnificent film can be seen at the Academy. It is *Race for Life.* It is a French film (with subtitles) of a crew of twelve Breton fishermen struck down by a mysterious disease whilst fishing in the North Sea. How they are eventually rescued by means of amateur radio operators using their own transmitters, with action from Togoland to the Eastern sector of Berlin, makes a film of moving power. It is not only exciting entertainment, it gives a lift to human nature.

The other film although more ambitious in the artistic sense, with an effort at complete integrity, hardly hits the mark. It is the *Spivs* at the Cinephone. An Italian film (with subtitles). It uses symbolism and irony upon a lazy gang of loafers, past their first youth, rather useless to themselves and other people. The intention in it makes it a film to be seen. But it is not likely to be a classic, *Race For Life* is.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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On March 16, by the kind permission of Dr. A. L. Agnew, a Guest Tea was held in the Rosemary Hall, All Souls' Church, when over two hundred guests were entertained by hostesses from First Church and a programme of music was arranged by Mrs. Hamill. The highlight of the evening was the "Pageant of Woman," produced by Mrs. H. J. McLachlan, and presented by members of the First Church branch of the Women's League. Famous women of all ages and distinguished for many different reasons were represented, from Helen of Troy to Pat Smythe and from Ruth to Mrs. Beeton. The net proceeds of the Guest Tea were about £54.

Ipswich: At the Annual Meeting of the congregation, held on Saturday, March 24, it was reported that for the second year in succession attendance at services had more than doubled, as had the church's income from subscriptions and offertories. Some 20 new members had joined during the year. In the Treasurer's report, presented by Mr. R. J. Collett, it was shown that heavy expenditure, which included the installation of new lighting and heating in the Meeting House at a cost of over £400, had resulted in a deficit of £55. Urgent steps would have to be taken to meet this.

Regret was expressed at the impending departure of the Minister, the Rev. A. Phillip Hewett, who leaves in July to take up the Ministry at the Unitarian Church of Vancouver, Canada. The meeting was then addressed by the Rev. John Kielty, who described the situation confronting our churches to-day. Mr. Kielty spoke again at the service the following morning, when three new members were welcomed into the congregation.

Kidderminster: The 173 Annual Meeting of the Church was held on Thursday, March 22, 1956. The attendance was good despite bad weather. Reports showed that the Church and Hall had been brought up to date by repairing the stonework; replacing the worn and loose copings and pinnacles; painting and decorating the interior. A very satisfactory Balance Sheet was presented by the Treasurer. The Secretaries of the various Church Organizations presented encouraging reports.

The President, in his remarks, referred to the pending departure of the Minister and his wife (Rev. and Mrs. Harold Whitaker), and spoke of the great feeling of affection which had grown up between them and the congregation.

Padiham: Rev. W. Hill Wareing preached his farewell sermon on Sunday evening, March 25, to a large congregation, after which a social was held in the school, eight members providing the enjoyable entertainment. The President of the Chapel, Mr. T. W. Waddington then presented Rev. W. H. Wareing with a fireside chair on behalf of the congregation, and hoped both Mr. and Mrs. Wareing would be happy in their new surroundings at Monton. Light refreshments were served at the end of the social.

Previously Mrs. Wareing was presented with a lovely handbag from the members of the Women's League.

Shrewsbury: A crowded congregation, comprising not only members and friends, but including a representative gathering of people from all walks of life in the town, met in the Church on Sunday, March 25, to celebrate in a special service of thanksgiving the 90th birthday of Mr. Richard Mansell, the oldest member of the congregation, who has been continuously active in its work and worship for the long span of 84 years. The Rev. Francis Terry, M.A., conducted an impressive service.

Women's League: The Annual Meeting of the N.E. Lancs. Women's League was held at Burnley on February 28. Forty-one members were present. The afternoon service was taken by Rev. Hill Waring of Burnley. The evening meeting was presided over by the President, Mrs. Scaif.

Mrs. Scaif retires from office next year, so Mrs. J. E. Barker was chosen as Vice-President. Miss Shaw, who has been Treasurer for 17 years, gave up her post. We very much regret this. A special vote of thanks was given. Her place is taken by Mrs. George Sutcliffe.

Miscellaneous

Capable Resident Help required immediately. Run easily worked bungalow, look after elderly couple. Comfortable bed-sitting room, radiator, H. and C. basin. Country surroundings. One mile bus routes Bournemouth, Salisbury, Southampton. Local buses pass Weds., Sats. Give references, experience, age, salary.—Farrar, Woodend, Linbrook, Ringwood, Hants.

The

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Edited by L. A. GARRARD, B.D., M.A.

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Death

Stanley.—On March 30, 1956, in hospital at Lancaster, in her 81st year, Ethel, youngest and last surviving child of the late Henry and Ellen Stanley, of Lower Broughton, Manchester.

Mrs. Haigh

SIR,—We have heard with sorrow of the death of Mrs. Haigh, widow of the late Rev. Haigh for many years Minister of Hamilton Road North End Mission, Liverpool.

Mrs. Haigh, who died at the home of her sister in Barrow-in-Furness, was Secretary of the Liverpool District Women's League, from its formation in 1908, and gave many years of efficient and devoted service.—Yours,

Liverpool. *K. M. Atherton (Hon. Sec.)*

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 8th, 1956

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davies
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. [illegible]
[illegible], New Street Meeting House, 11, Mr. [illegible]
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
[illegible], Unitarian Church, Knowsley Road, 11.15, Rev. B. GILL, 3, Rev. E. D. EVANS
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 6.30, Supply
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. F. [illegible]
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. [illegible]
BIRMINGHAM, Unitarian Church, [illegible] Road, 6.30, Rev. [illegible]
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. [illegible]
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. [illegible]
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. J. H. [illegible]
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. [illegible]
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. [illegible]
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. JOHN KIELTY
BOSTON (Lincs.) Unitarian Chapel, Spain Lane, 6.30, Rev. [illegible]
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. [illegible]
[illegible], [illegible] Avenue, 3.15, ——
[illegible], Town Hall Square, 10.45 and 6.30, Rev. [illegible]
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. [illegible]
BRIDPORT, Unitarian Chapel, 11, Rev. G. [illegible], 6.30, Supply
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. [illegible]

BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Rev. G. R. Jones
BURNLEY, Unitarian Church, Trafalgar Street, 3, Mr. L. Hallworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. P. D. Jones
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. James Nicholson
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev Barbara Thomas
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. A. Patterson
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. G. W. Parkinson
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. Whiteman
COVENTRY, Holyhead Road, 2.30, Sunday School, 11 and 6.30, Rev. Alun Williams
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk (Also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Downing   STYAL, 6.30, Rev. A. B. Downing
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
DERBY, Friar Gate Unitarian Chapel, 6.30, Mrs. D. M. Martin
DITCHLING, Old Meeting House, 10.45, Mr. S. R. Martin
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. Edric Shaw
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. Green
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. Bruce Findlow
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
DUNDEE, Williamson Memorial Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Supply, 6.30, Rev. W. B. Tavener
EXETER, George's Chapel, South St., 6.30, Rev. L. J. Hines
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. W. B. Tavener
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. Graham Short
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nicol Cross
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. John Storer
HALIFAX, Northgate End, 10.45, Rev. J. B. Tonkin, 6.30, Miss B. Robertson
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
HULL, Park Street Church (Unitarian), 6.30, Rev. [illegible]
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. Carter
KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. Whitaker
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Chapel, 6.30, Rev. L. Hall
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. E. Shirvell Price
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, Secretary, Miss J. E. Lindsay, The Little House, Garth Road
LEWES, Westgate Chapel, 11, Rev. W. J. McElhinney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. Brian L. Golland
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Murray
LIVERPOOL, Gateacre Chapel, 11, Rev. S. R. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. B. L. Golland
LIVERPOOL, Hope Street, 6.30, Rev. C. A. Piper
LIVERPOOL, Ullet Road, 11 and 6.30, Supply
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Donald P. Maw
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 Mr. T. E. Dalton
LONDON, Forest Gate, Upton Lane, 6.30, Rev. Dudley Richards
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. Treacher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. J. P. Chalk
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Maw
LONDON, Highgate Hill Unitarian Church, 11, Mr. T. E. Dalton
LONDON, Ilford High Road, 6.30, Mr. T. E. Dalton
LONDON, Islington Unitarian Church, Upper Street Prescott Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. Dudley Richards
LONDON, Leytonstone, Lea Bridge Road, Knotts Green 11.15 Mr. G. J. Price
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. P. B. [illegible]
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. J. Wilson
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Miss Dorothy Tarrant
LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Road, 11, Rev. W. A. M. Hellary
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. [illegible], 6.30, Supply
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. David C. Doel
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. [illegible]
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. [illegible]
MANCHESTER, Pendleton Unitarian, Cross Lane, 2.45 and 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill
MANCHESTER, Renshaw Street Mission, 6.30, Rev. [illegible]
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. [illegible]
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. P. M. Brown
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, ——
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth [illegible]
MARGATE, Unitarian Hall, 31 Northdown Road, 3 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Supply
[illegible], Old Road Chapel, 6, Supply
[illegible] (see London)
[illegible], 3, and [illegible], 6.30, Rev. C. G. [illegible]
[illegible], Christian Church, Stamford Road, 10.45 and 6, Supply
[illegible], Old Chapel, 6, Supply

NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Cobah Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.45 and 6, Mrs. F. Sokell
NORTHAMPTON, Kettering Road Church, 6.30, Miss J. Mead
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, The Rev. The Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Mr. L. Hallworth
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Supply
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kennedy
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunkle
PORTSMOUTH, Masonic Hall, Highbury Street, Old Portsmouth, 6.30, Mr. J. R. Stoner
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hellary
RINGWOOD, Hants, The Meeting House, 6.30, Dr. J. Cyril Flower
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. William Bees
ROTHERHAM, Church of Our Father, 10.45, Supply, 6.30, Rev. N. J. Teape
SALE, Atkinson Road, 11, Rev. John Gill
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
SHEFFIELD (Attercliffe), 6.30, Mr. T. Wardle
SHEFFIELD, Fulwood Old Chapel, 11, Mr. T. Wardle
SHEFFIELD, Upper Chapel, 11, Rev. F. Sokell, 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. Margaret Barr, No Evening Service
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
SIDMOUTH, Old Meeting, Unitarian, High Street, 11, ——, 6.30, ——
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. Robinson
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
SOUTHPORT, Portland Street Church, 11, and 6.30, Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. Hodgson
ST. HELENS, Corporation Street, 6.30, Rev. S. R. Butler
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOURBRIDGE, Presbyterian Unitarian Chapel, 11 and 6.30, Rev. C. Simpson
SWANSEA, Penmaen Free Christian Meeting House, 11, Rev. B. Viney
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
SWINDON, Swindon Hall Road, 10.45 and 6.30, Supply
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kerr
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. Alec L. Finlow
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Supply
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. Edgar W. Hill
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. Spencer
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (Also 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 6, Miss Eva Gill
YORK, St. Saviourgate Chapel, 6.30, Rev. T. Brett Davies

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month. Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship. Rev. R. H. Featherstone, 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. G. E. Hale. Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Annan Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Supply

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. Morris
WELLINGTON, Services suspended. Enquiries—Mrs. Watts, Tel. 41 - 272.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service. Rev. Magnus C. Ratter

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Counsel Without Fee

Do not come to service late,
for friendly word be sure to wait.
In vestibule your tongue restrain
if sounds the organ its refrain.
Then when the hymns are sounded out,
lift up your voice, but do not shout.
The endmost seat you should leave free
that others may the free place see.
The offering plate you need not fear
but give your uttermost with cheer.
Be sure the calendar to read
its thoughtful words can guide your deeds.
Unto the minister give heed
remain good friends when disagreed.
Unto the stranger you should bend
this often makes for church a friend.
Do try, in every way, be kind,
compassionate, of tender mind.
And so, through love's human grace
you will show God within this place.

MAGNUS RATTER.
(From the *Cape Town Calendar*).

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings - Conway Hall - London

(except where otherwise stated)

London :—
Tuesday, 17th April to Friday, 20th April

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 17

2.00 p.m. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING (Gordon Square).
4.30 p.m. INFORMAL RECEPTION (Essex Church).
5.00 p.m. UNION FOR SOCIAL SERVICE ANNUAL MEETING.
REV. A. P. B. HEWETT, M.A., S.T.M.
"Social Service in the Local Church."
7.00 p.m. ANNIVERSARY SERVICE (Essex Church).
Preacher: REV. BASIL VINEY.

WEDNESDAY, APRIL 18

10.00 a.m. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING.
1.45 p.m. ANNUAL BUSINESS MEETING CONTINUED.
3.45 p.m. MINISTERS' PENSION AND INSURANCE FUND TRIENNIAL MEETING.
7.30 p.m. MEETING FOR WELSH-SPEAKING UNITARIANS (Highgate Unitarian Church).

THURSDAY, APRIL 19

10.00 a.m. COMMUNION SERVICE (Gordon Square).
Preacher: REV. A. E. PEASTON, M.A., B.Litt.
11.15 a.m. ESSEX HALL LECTURE.
"The Historical Jesus—Schweitzer's Quest and Ours after Fifty Years."
REV. L. A. GARRARD, M.A., B.D., Principal-designate of Manchester College, Oxford.
2.00 p.m. SECTIONAL MEETINGS (Women's League, Lay Preacher's Union, and Ministers' Meeting).
7.30 p.m. PUBLIC MEETING "The Liberal Doctrine of God and Man"
Chairman: REV. L. REDFERN, M.A., B.D.
Speakers: REV. A. W. VALLANCE, B.A.
REV. R. W. WILDE, B.Sc., M.A., Ph.D.

FRIDAY, APRIL 20

10.00 a.m. CONFERENCE "UNITARIANS GOING FORWARD".
Chairman: REV. G. KEREKI.
1. "What has been done"
Speakers:
REV. S. R. BUTLER (St. Helens)
MISS JOYCE PEARSON (Golders Green)
MR. A. MOORE (Speke)
2. "What we propose to do"
Speaker: REV. A. H. BIRTLES, B.A.
12 noon CLOSING ADDRESS. "FOR THIS CAUSE—"
REV. J. HARRY SMITH.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing with the name of the Seconder.

COUNCIL RESOLUTION

That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches accepts the recommendation of the Council that all Congregations be asked to adopt the Simplex Envelope Scheme which shall cover contributions to the Local Church, the District Association and the General Assembly, as the best means of providing increased and reliable income for all three bodies.

BOLTON MINISTERS' FRATERNAL, RESOLUTION

THE DEATH PENALTY: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches supports the growing demand for the Abolition of Capital Punishment believing it to be an eminently humane and reasonable reform which cannot but promote the community's sense of the supreme value of human personality."

The Sunday School Association
ANNUAL GENERAL MEETING

will be held at
14 GORDON SQUARE, LONDON, W.C.1
on Tuesday, April 17, at 2 p.m.

Chairman: The Revd. E. W. Deakin
Presidential Address: Mr. John Ratcliffe

We regret that, owing to the dispute in the London printing trade, it is not known when the annual report will be available.

ADVERTISEMENT RATES
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THE SAMUEL JONES FUND

The income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers meet annually in October for the purpose of making grants. APPLICATIONS must, however, be in hand NOT LATER THAN JUNE 1, 1956, and must be on a form obtained from the Secretary, HERBERT GIMSON, 46 Ladbroke Square, London, W.11.

THE LINDSEY PRESS

THE HISTORICAL JESUS
Schweitzer's Quest and ours after Fifty Years
by L. A. Garrard, B.D., M.A.
2/- by post 2/2
(*Essex Hall Lecture* 1956)

MEN, CHANCE AND HISTORY
by Alan Bullock, M.A.
2/- by post 2/2
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2/- by post 2/2
(*Essex Hall Lecture* 1953)

THE LINDSEY PRESS
15 GORDON SQUARE, LONDON, W.C.1

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